



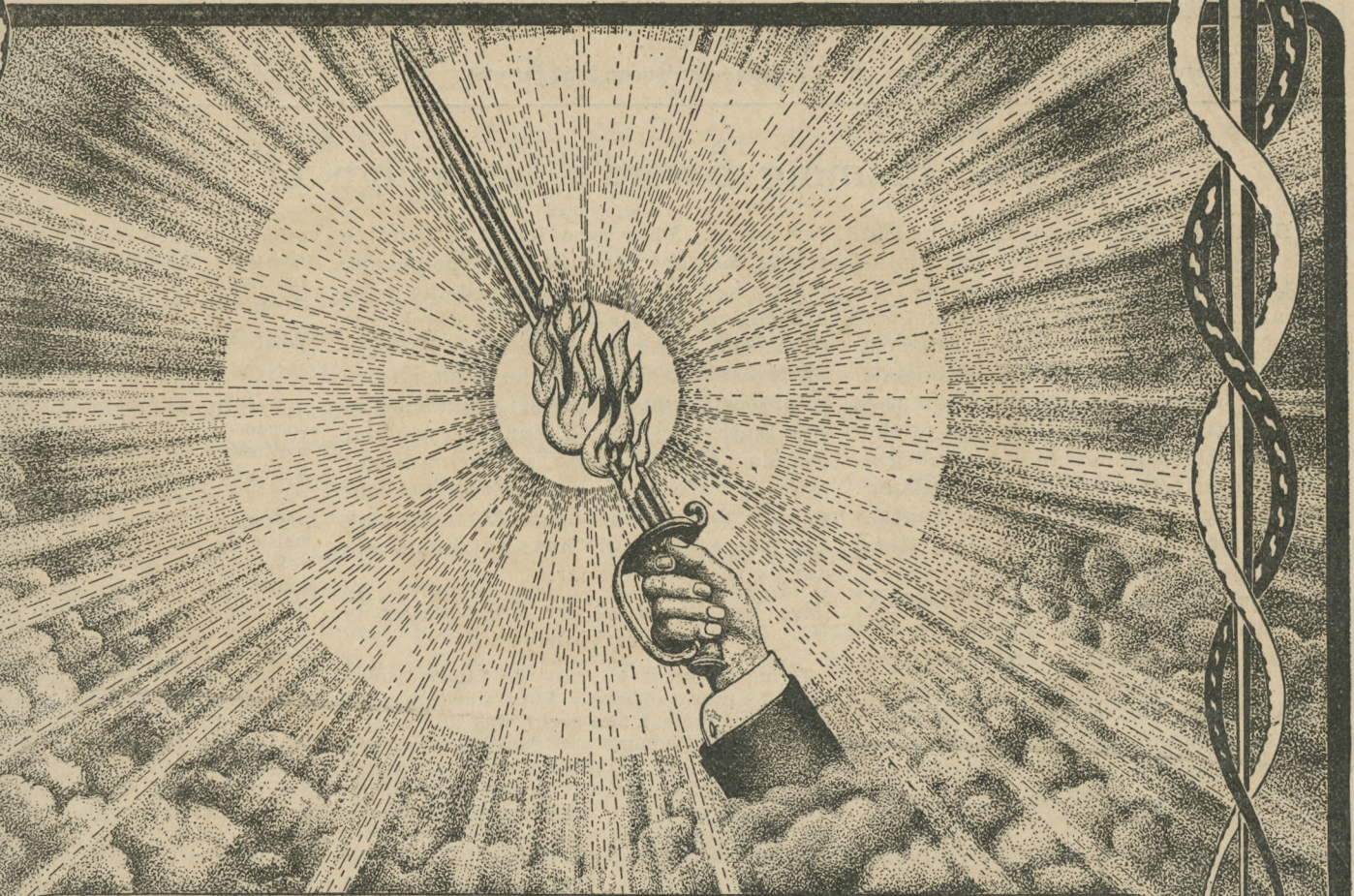
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., JANUARY 10, 1905

NUMBER 31.



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ASTRONOMY

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PROF. U. G. MORROW, Editor.

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BRIEF DIRECTORY

The KORESHAN UNITY,
Estero, Lee Co., Fla.

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Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

The Flaming Sword's Campaign of 1905.

THE NEW YEAR may bring to us and to our friends manifold opportunities to spread the great truths of Koreshanity. It is our purpose to extend the field of THE FLAMING SWORD'S influence during the coming year to wider bounds than ever before. There is no reason why nearly twenty years of publication of the Koreshan literature should not now begin to yield gratifying and even surprising results. By results we mean mental, moral, and financial support of the System and its work—support derived from a whole-souled and self-sacrificing following.

An outline of the plan of campaign for 1905 involves systematic and persistent work. By inaugurating methods of doing things we may accomplish a great deal. We make our propositions mainly for the reason that the millions of people of this and other nations of the world, are more in need of the message of Koreshanity than we are for the few dollars each one may spend in the investigation of it. We are not selling the Truth—an act which involves the loss of moral integrity; we are merely selling the materials on which it is printed. We are in the publishing field with the odds against us—being forced to compete with the attractions of various forms of fallacy.

Popular publishers are persistent in reaching out; in discovering and employing means of making the public familiar with the names of their books and magazines. Though some of them have over a million circulation, they are still searching for more readers. They are pushing their work with admirable persistency—but they are after the dollar; the elements of truth do not honor them; neither are they honored with the avenues of scientific

revelation. They care little for genuine truth; and they care little for the people.

Our work has not yet attained any great dimensions, so far as public display is concerned. The Koreshan Army is small; but we should manifest the greater force in proportion to numbers. Confidence in the truth in strength equal to popular confidence in the dollar, will bring larger rewards. We desire to increase this confidence, that the elements of truth may find lodgment in the hearts of thousands during the present year.

Have You Found all the Truth-Seekers in Your Vicinity?

It may appear so, but we fancy there must be many others. They need only to be approached in the right way and at the right time. Perhaps you pass them on the street every day, without knowing the desire of their hearts. It is our purpose to institute methods and means of more easily finding those who desire to investigate the advanced thought of Koreshan Universology. It means a systematic work of disseminating information concerning THE FLAMING SWORD, and the opening of avenues of obtaining subscriptions. We need to push this work into every nook and corner of this nation and the world. It is going to require a lot of effort, some ingenuity, diplomacy, and patience; but it is a work in which our friends may render valuable assistance. We will give you full instructions, with the belief that that which is worth doing, is worth doing well. We are going to sow attractive circulars broadcast; and we will offer special inducements not only to new subscribers, but also to those who may have opportunity to solicit subscriptions from their friends and neighbors.

The removal of our work from Chicago cost us a great deal more than the mere expense of transportation. There was a break in the publication of THE FLAMING SWORD for several months; and some time has been required to recover from the

effects of the forced inactivity in the publishing department. We are now ready to begin the work of rapid expansion in the development of new fields of effort.

What Assistance Can You Render During the Coming Year?

Before undertaking this work we desire to reconnoiter the territory. To this end we desire to hear at once from all those who are willing to assist in any way, however little, in the following out of certain plans whereby our work may receive valuable help from our friends in their respective vicinities. What we desire to know now is:—How many are willing to do all they can to enlarge our list of subscribers to THE FLAMING SWORD? We are not looking for agents who desire to make money; we are soliciting the assistance of Koreshan friends who are desirous of seeing the Koreshan cause prosper and finally triumph over every form of fallacy.

Look over the field of your vicinity. See if you may reasonably expect to reach a number of people during the coming year. We will give you instructions, that you may follow fairly correct methods so approaching people on the subject of Koreshanity. It is a matter of the exercise of a little tact, discretion, and diplomacy. In work of this kind, politeness is better than argument; it is better for the most part, to let the literature do the talking.

After you think about the latter a little, let us know how many subscribers you think you can obtain between now and July 1st. A few subscriptions in a single locality may not seem to be much; but think of what an impulse it would give to this work if every friend of the System should send in only a few subscriptions the next few months! Can we not multiply the present number of our subscribers by ten, by the middle of the year 1905? We believe we can do it, if all our friends will join us in the faith with the necessary works. Kindly write us as soon as possible if you can enter the campaign proposed. Address, EVELYN BUBBETT, Manager, The Guiding Star Publishing House, Estero, Lee County, Florida.

The Flaming Sword.

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., JANUARY 10, 1905. A. K. 65.

Whole No. 588

The Unity of the New Church and State.

The Passing Away of the Old Heavens and Earth, and the Coming of the New; the Divorce of God and Man, and the Remarriage.

KORESH.

IT IS NOT GENERALLY known by the Christian world that there can be a degeneration of the heavens, as well as of the sphere in which human progress may be marked by phases of material declension. It is a well-known and conceded fact that nations have their rise, declension, and final dissolution, and that new nations assume the stage of action and take the place of declining races; but that the heavens are as subject to inception, decline, and destruction is not generally believed. That the old heavens and the old earth shall pass away, and there shall be new heavens and a new earth, are declarations as fundamental as any declaration or doctrine of the Old or New Testament.

The outward and material foundations for the spiritual heavens are the church and state. In the beginning of the creation of God, that beginning being declared to be the Lord Jesus, church and state were one. In the primary significance of their meaning, church and state are the male and female image and likeness of the Lord God. The Lord being the Bridegroom, had the Bride within himself; and they were one in the Lord. Such a condition constituted the beginning of the the Christian cosmos.

According to the ordinary Christian conception, there can be no degenerating dissolution of the kingdom—the kingdom of God which, in its least form, obtained with the Lord as the Son of Man, the Son of God. That kingdom was divine in every phase and aspect of its character, as to its blood and its flesh, and as to its spirit and its body. In connection with the Lord's life there are ascending and descending aspects; and no true consideration of his relation to

men and to the salvation of the race, can obtain without due regard for these phases of the Lord's mission.

As to the Lord's ascending life, we may reiterate that he went consciously by absorption, into the veritable throne of the Eternal Godhood, where he sits and reigns invisible to the natural perceptions. He there constitutes the one central, eternal, and individual nucleus of the universe. This, however, is not the only interesting aspect of the Lord's life and mission. It is recorded that the veil of the Temple was rent in twain from top to bottom; and it is as definitely declared that this veil is the *flesh of Christ*. The Lord's flesh is his church, beginning with the personality of the Lord, and ending with the final dissolution of the fallen church.

The declension began with the descent of the Holy Spirit, through its commingling with the sensual body of that part of the race which at that time, the Lord came to reclaim. The Holy "Ghost" was the substance of the Lord's body. This cannot be comprehended without a knowledge of the central law of the Christian system, which is the law of alchemy, involving the principle of the *cross*—or what is the same, the law of transmutation. This involves the interchangeable relation of spirit and matter.

In the descent of the Lord by the operation of the Holy Spirit, the veil of the Temple, "that is to say, his flesh," began to be rent in twain. This rending continues until the final dissolution of the church. It is the separation of the male and female in the Lord; it is the separation of the church and state in the Lord. This separation of the male and female, followed by the

separation of church and state, constitutes the divorce of God and man, the rending of the veil, and the preparation for the final consummation and dissolution.

The fabric of Christianity, like the fabric of Judaism, must decay and its garments wax old, as it has been declared of it. The processes of rending will continue to the end; and wherever a new patch is put upon the old garment, rest assured that the rent is made thus much worse than the original tear. By the outer garments of the Christian church is meant the truths and goods of the church. When the doctrines of the church are adulterated, its goods are correspondingly deteriorated; and these garments have waxed old and are decaying. The very fact that the competition of modern Christianity provides for the adulteration of everything in food and what is called medicine, with the general uses of human necessity that can be disguised, demonstrates that the life called Christian in the world, is but another name for deception, device, and prostitution—and that the time of the end is at hand.

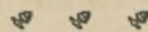
While the new heavens and the new earth must embody the laws and principles of all that was old, its forms must be new, with a new system of truth and good. Judaism with all of its ceremonial passed away with the inauguration of the Christian system. Christianity with its ceremonies will pass away with the inauguration of the new heavens and the new earth.

The declaration, "Behold, I make all things new," has a deeper significance than is generally attributed to it by the church. "Behold, I make all things new," means that there shall be new methods, new forms with practical processes of life, to take the place of prefigurative ceremonials. Christianity left Judaism with its ritualism behind. So will the new church leave the ceremonies of the Christian cosmos as surely behind; and one of the surest indications of a false system, or a false phase of the old system, is the attempt to ape the old church methods, as in the case of what is now denominated the Christian Catholic Church. The divorce of church and state is one of the sure indications of the approaching dissolution.

Emanuel Swedenborg, one of the greatest Seers of modern or any other times, saw in vision the battle of Armageddon. The opposing army in this conflict was seen as an *army of apes* riding at full speed, the horses' bridles over their necks, and their faces turned toward the tails of the horses. The significance of this vision is that those of the opposing element who are the heat of the battle of Armageddon, those who constitute the forefront of the affray, will have *their faces toward the past*, and will be *aping the past* in their attempts to carry out the principles of human life and demand. The false prophets and false christs will ape the past in their operations of assuming the role of prophets and christs; and as the counterfeit bill has its marks of

defect, so the counterfeit prophets will carry the indications of the false.

The Lord in his descent took upon himself the sensual flesh of the church; thus the rending of the veil—"that is to say, his flesh"—will proceed to the last patch, and therefore the final rending of the system. Every new patch on the old garment renders the garment the worse for wear, as it was declared of it by the Lord himself, who knew of the character of the human declension in the final decay of the Christian system, and the passing away of the old heavens and earth.



PHILOSOPHY AND WISDOM.

The Love of Wisdom and Its Relation to Truth in Ultimates; the Intellectual Seat of Science.

FROM THE WRITINGS OF KORESH.

PHILOSOPHY is the love of wisdom. Wisdom is manifest in four degrees: Wisdom proper, faith, truth, and the ultimate effect in operation or use to which all truth is devoted. The love of wisdom or truth—philosophy—has also four coördinating degrees: Love proper, charity, good, and the ultimate operation or use to which all love is devoted. These degrees of love and wisdom constitute the three heavens and the new earth. Philosophy (the will) and science (the intellect) unite through operation in the fourth or last degree—in the formation of the new earth, which is the resurrected body. These four degrees are the four beasts before the throne. They are manifested in their general aspect in three phases: Successive, simultaneous or horizontal, and vertical. In the successive degrees are embraced four periods or divisions of time from Adam to the end of the Christian dispensation. In their simultaneous aspect, the four periods are projected into simultaneous existence as the product in space, of their existence and operations through time. Two of these dispensations are masculoid, and two feminoid. The vertical or perpendicular aspect or phase is the relation from interior to exterior; the interior constituting the vertex, and the exterior the plane.

The seat of philosophy is in the will. The seat of science (knowledge) is in the intellect. In the universal structure, the philosophic principle unites in one universal congeries, forming the sacerdotal center and degree of the kingdom of God. This is the divine will. The primacy has with its four degrees, two phases—the discrete and concrete. The discrete is the invisible Yahveh—love, charity, and good. These three unite to form the concrete degree, which is the fourth or outer—the visible Yahveh, the Lord Jesus Christ. This is the invisible God manifest in his visible form. The will—philosophy or desire—is the flesh, whether referred to as the discrete substance, or concreted into the formulated and visible humanity of God.

The scientific principle in the universal structure unites in a derivative center, which has its orbit around the primary. This derivative center is the seat of knowledge, and is the Royal Center or throne of God's kingdom. This is Eloah. In his first principles he has two phases—the discrete and concrete. This Center, whether referred to in his discrete or concrete quality, is the blood. The one is the Sun, the other is the Moon; the one is the Orient, the other is the Occident; the one is the celestial, the other is the terrestrial; the one shines for the eternal Heavens, the other for the everlasting Earth.

Each of these centers has two ultimate phases. The will—Yahveh, the seat of divine love, the dominion of philosophy—amplifies through evolution into the new earth, the augmented body of the Lord Jesus. This is the incorruptible flesh, first generated in the involved concrete form (Jesus), then planted in the human will; and through social and physical evolution, is economized as the ultimate product, both discretely and concretely manifest as the seven *genera* (the seven tribes of the new earth), the seven golden candlesticks with their seven centers—the angels of the seven groups.

The wisdom (intellectual principle) ultimates in CYRUS (the Messenger of the New Covenant who, before the conjunction, is Elijah, Eloah), the serpent produced from the rod of Moses; and in ten horns or powers—the rods thrown down by the Egyptian Magi, who have power one hour with the beast. The ten horns are the powers of the inverted Word. Their power ceases when the translation of CYRUS occurs. Science is the knowledge of both love and wisdom, with all that proceeds from them both functionally and formately.

Perpetual Factors of Progress.

KORESH.

THE WORLD is here; it has been here eternally in the manifestation of its form and in the exercise of its functions. In the sense in which it is regarded to have been created, it has had no creation. In the sense that creation is in a perpetual process of rise and fall, it is now and ever has been. It has its epochs of transformation physically, theologically, socially, and of the transformation of governmental characteristics. The hour is near at hand when a revolution will occur, so great as to sink into insignificance everything preceding it, traditionally and historically. Out of it all will come the peaceable kingdom of God's righteousness. God himself will reign in his people, who will so thoroughly observe the law as to insure the immortality due here in this world, which misguided theologians have taught us to believe would be attained in some other sphere.

New Century Studies and Reviews

Lucie Page Borden

THE EMANCIPATION OF WOMAN.

Education of the Race and the Raising of a High Standard of Purity
More Potent Than Political Effort.

TO INVITE PRESIDENT ROOSEVELT to emancipate woman as Lincoln emancipated the slave—such is the project on foot in America. A noble-hearted woman has taken up the issue of equal suffrage. She proposes to hire halls in every part of the country for the sake of agitating the question as it has never been agitated. She proposes to crown the efforts of those reformers who have labored for so many years, by devoting her own fortune to the cause of justice. The most practical means will be used and money will be spent freely in the hope of educating the people.

The enlightenment of the twentieth century will be broader than that of the nineteenth. There are many things in store for the human race within the next hundred years. The improvement of female education during the past fifty years has had its results in determining woman to press forward for a better political status. The combined efforts of Mrs. Stanton and Mary Livermore have furthered the cause of woman's emancipation; but the women of this country as a body do not wish for their own birthright. They are too subservient to custom; and the news of Lady Cooke's generosity in their behalf will be combatted with an ignorance that is not in keeping with the requirements of an age of progress. The money that Lady Cooke proposes to use in propagating the work will be of some use if properly expended in enlarging and educating women themselves.

The women of this country are in the enjoyment of many privileges. They are surrounded with ostensible respect and adulation. They have been hampered by the restraints imposed upon them for generations; and it is only just beginning to be urged that woman is worthy to participate in the counsels of legislative bodies. If Lady Cooke is able to reorganize society on a new basis, it will speak volumes for her generosity and enthusiasm. With all her boasted liberty at the present day, no woman is the equal of her husband or her brother before the law.

The emancipation of woman must proceed from another source than that which Lady Cooke has in mind. Were her purpose, noble and generous though it be, accomplished, there would still be room for complaint because, unless the standard of purity be elevated for the protection of womanhood, no encomiums on her own qualities will stem the tide of social dissipation. Woman must be elevated by stopping the tide of impurity, by divesting her of so called adulation and enthroning her in her rightful place as queen of her own person. The men of the age must be educated to look

forward to a different standard of morality. Public decency must no longer be outraged by the social evil. Vice must be stopped in the pulpit as well as in the ball-room. The clergy of the country must be awakened to a sense of the inviolate purity of their own wives. The marriage vow will hold new meaning when it ceases to be a mere ceremony binding two persons together for the sake of sanctioning unhallowed passions. The proclivities of the race must be elevated by restraining vice inside the marriage bond as well as out of it.

What percentage of abandoned women will there be in the world when every child is brought forth as an answer to pure desire for a new being? Will not the stamina of the race become better and stronger by stemming the tide of vice inside the family circle? It will strengthen and purify the race more to set woman in her rightful place as the arbiter of her own person, than to put her into the Presidential chair. Enforced maternity is the curse to be lifted before she can stand in proper dignity before any legislative body. See in her, not the slave of man's caprices, but another human being co-equal with himself. Set woman in the Presidential chair by all means, if it can be done; but strive to uplift and purify legislation so as to make her something more than man's chattel. Let her see something more than adulation for her beauty. Show her the meaning of equal rights by adopting measures to protect her from coming into the world hindered and weakened by an inherent leaning toward vice. The upliftment of the race must proceed by equal stages on the part of man and woman. Together they must grasp the meaning of a new gospel of light and purity. One is not inferior to the other. They must rise together.

The men and women who are spending their time in official circles in Washington are not working for the sake of promoting the cause of woman's emancipation. They are immersed in the political life of the great Capital where woman suffrage is an unpopular word. By the time the hospitals and dispensaries are endowed for the sake of providing charitable refuges for the suffering, there will be no room in their minds for the thought of settling the woman question. But it is a burning question of the hour. It demands courage to speak of the iniquities hidden from view. It takes time to improve the status of the race by slow degrees, but, could it be promulgated that the cause of woman was to be espoused by the Lord of Hosts for the protection and upliftment of the race from degradation, how many would rejoice! Doubt not that it shall be done, for the only way to emancipate woman is to show her splendid capabilities in the production of a better kind of a being than the ordinary human stock can show. The Divine Manhood needs to be brought into view.

"The heart is deceitful above all things and desperately wicked". Where then is God in the human heart?

The worst kind of a fool is a willing fool.

The Nativity in Prospect.

THE EFFECT of the Westminster confession and the Presbyterian creed was very well summed up on Sunday last by Dr. Parkhurst in his own pulpit, at the Madison Square Presbyterian church. He said that so far as juicy meat and the aroma of life were concerned, one might as well peruse Webster's dictionary or a table of logarithms, as either of the above-named compositions. He seemed to feel the need of something nearer to the pure gospel of Christ than theological disquisitions. The need of the world does not lie in intellectual subtleties, but in something warm and living.

Modern theology does not speak to the soul. It is overburdened with the weight of years of accumulated rubbish; and the good Doctor referred with excellent purpose to the manner in which Jesus, after conversing with the young ruler, looked upon him and loved him. There was the personal warmth of divine love in the living Christ. He was the resurrection and the life. The personal Savior was something very different from the image formed of him by the theologians. He communicated a divine impulse to the men and women of his own day. His name was exalted by Dr. Parkhurst as the Savior of humanity. There is need of a fresh impulse from the Christ of the past. He said he would return and guide his Disciples into all truth. The continent of the gospel of Christianity is an unknown thing at this time. It will be pushed forward by the revival of the Lord in the truths of the Word, a dissemination which is preparatory to the operation of the Holy Spirit in this age. The truths of the Word are the thoughts conveyed from the scientific Center. They show the Lord in his visible presence will come again in the happy consummation of human destiny, the crowning joy of the ages.

When the joy-bells ring out on Christmas morning, shall they speak merely of the past? Let them peal merrily, for the throes of birth are precursory to the emancipated kingdom. The heart of the living Christ was warm with love for sorrowing humanity. He did something more than sentimentalize over their failings. He put himself into the blackness of depravity, that the world might have life. Has it come to pass? Not yet. The kingdom of the Lord is to be born in his glorified church chosen out of every nation and tribe.

Let the joy-bells peal with the hope of the visible presence of the crucified Redeemer in the person of those whom he has redeemed from all nations. The most beautiful Christmas present which the world could have would be in the coming of the living embodiments of peace in earth—the spiritual and material representatives of our Lord Jesus Christ. The Christmas cheer has a beautiful meaning. It testifies to the presence in the world of an angelic Being who was the Mighty God, the Everlasting Father, and the Prince of Peace. The church spires point heavenward in honor to Him who was worthy to centralize the affections of the race. In him and for him Christianity

has moved along the course of its predestined career. The time is ripe for a new Nativity. Christianity will be relegated to the past, for in the rejuvenated race of Immortal Beings there will be no need of Westminster confessions. The personal Lord will come back in the personal Saviors.

THE WAITING EARTH.

NORA JAMIESON, IN CHICAGO RECORD-HERALD.

THE EARTH is old, and time her face hath graven,
Her watchers sit with drooping head beside her gates;
She lifteth up her hands in supplicance to heaven,
Looks out upon the unanswering stars—and waits.

"I am weary," she saith, "of Time's slow, dull revolving,
Weary of creation's travailing pain.
Into the centuries' deep gulfs my tears dissolving
Have mingled with the ashes of my slain.

"I am weary of the wrongs that cry for righting,
Weary of delusions manifold,
Weary of sin's remorseless blighting,
Weary of the curse of blood-bought gold.

"I wait for Light, brighter than the sun's shining,
To pierce the darkness of my myriad blind.
Lifting down-trodden souls thro' truth's refining,
To claim their kinship with the heavenly mind.

"I wait for Life, to rouse my millions sleeping,
And set the silent dust-bound captives free,
To crush the power of Death's relentless reaping
And plant the glad seed of Immortality.

"I wait for Men, released from the old nature,
Remolded to a holier thought and deed,
Rising in the fulness of their stature,
Divinely fitted to the age's need.

"I wait for a new Kingdom, a new Nation,
Strong with the purity it ushers in,
Bearing the waters of a regeneration
To cleanse and heal my leper-spots of sin.

"I wait for Peace world-wide and everlasting—
Not bought with strife of arms, but love's sure dower;
Not calm, dead, inactive, soul-blasting,
But peace with progress, liberty and power.

"I wait for the fulfilment of all vision,
The ancient promise, the hope long deferred,
The culmination of the spirit's mission,
The full unfolding of the eternal Word."

So waits the Earth while worketh the old leaven,
Works out the clash of creeds, the strife of states;
Lifting her hands in supplicance to heaven
She looks upon the unanswering stars—and waits.

Keep Yourself From Idols.

"LITTLE CHILDREN, keep yourselves from idols." Are these idols merely images of wood and stone? The idols of the heart are the graven images. They are the product of the ordinary men and women in the mortal state. To worship the true God and not bow down to idols, is to lift up the desires and aspirations toward immortality by focalizing them in the Personality who is in possession of the means of transforming mortal men into the Sons of God.

General Contributions

THE POTENT FORCES OF CELIBACY.

The Great Factor in Redemption From the Curse; the Stepping-stone to immortality; a Marked Tendency of the Times.

BERTHALDINE, MATRONA.

THOUGHT FORCES are radiated as substantial mental entities from an original center of mental activities, into mental subcenters that serve as transmitting and transmuting mediums of their modification and multiplication. The changelings pass on unrecognized in their varying forms and unidentified with their original, till they reach their circumferential limit and terminal points of transformation—being transmitted without loss of identity to the Center which, as the origin, provides for a return of His own with increase, and creates for himself by the operative law of his being, a vortex into which all his proceedings are drawn in their own order, by his electro-magnetic activities for the sustenance of his own being and the renewal of every entity whose proceeding is from himself. The equilibrium of the universe is maintained by rational intellectual and affectional processes indicated by the signs of the times, and given to this world as a scientific system of involution and evolution by the "Sign of the Son of Man in heaven"—who, when visible in earth, is the man, at once the most central and circumferential or all comprehensive in his thought.

When the limit of an excessive racial proliferation in the median line of human progress is reached, signs of the times warn men of "the coming of the Son of Man," and indicate the rational processes by which divine wisdom calls a halt in practices that would, if continued, destroy the God of our salvation—that is, the humanity as represented by the Son of Man, who is the Son of God. In the fulness of Gentile times, Wisdom sends out from the throne of the Father, where she sits enthroned, the scientific thought of celibacy, the virtue of celibate self-restraint, which is the value of its practice. This thought or spirit of celibacy enters a sphere of humanity ripe for its reception and scientific application. In this sphere all sensual thought and consorting for human proliferation called marriage, ceases—being supplanted by reawakened aspirations for life on a plane belonging to the divine social order, that of the "first resurrection" or marriage in the divine image and likeness, by which the Gods are made manifest and distinguished from men in the hells called mortals.

The virtuous forces of celibacy scientifically polarized, form the stepping-stone for humanity into the higher domains of immortality and eternal life. The false prophets of Christendom "forbid" the only true and divine marriage, referred to in the Scriptures—of Christ and his church—by their disloyalty shown to the immortal Jehovah, in uniting consorts under the curse by a ceremonial in which is reiterated the language of

the curse upon the woman. They are united to "be fruitful, multiply, and replenish the earth" with children "conceived in sin"—that is, through the lusts of the flesh, upon the plane of the mortal animal life which is "shapen in iniquity." They are without rectitude of body, soul, and spirit, which is expressed only by the biune form of life which Jehovah possessed, and which represented divine "marriage in the Lord," the union of the sex potencies in one form, over which death holds no dominion.

The forces which have been radiating from the sphere of scientifically conserved and polarized sex energy, are perceptibly doing their work in the world by a mental telepathy, of which but few have a rational consciousness; because it is operating, people all over the world are shrinking from what has been called by those who make void the law of divine Being, "the sacrament of marriage." Apostolic instruction declares that those who have part in the first resurrection "neither marry, nor are given in marriage; but are as the angels." The Messianic Messengers whose function it is to be as Gods to men in mortal estate, appear among them to polarize in themselves as names or men of God, the conserved sex energies, that they may become "strong to deliver" and "mighty to save" such as are under the curse, but aspiring to be raised up and clothed upon with the immortal and incorruptible image and likeness of God which characterized Jehovah the Lord Jesus, and which will characterize the harvest of that holy Seed.

The Messianic centers or personalities of each succeeding median line and the fixed age of progress towards the final conjunctive unity with Deity, call men to repentance, a turning from the ultimates of the evil ways of their age, that they may live in through and by the Messianic names as renewing sources of life and progress. The Messianic personality of the dawning Golden Age comes at the close of the age of Pisces, the age of excessive sensual proliferation. He comes to cut it short in righteousness; to see the Gods inherit the earth; and to transform it by their presence in men to the Arch-natural kingdom of heaven. He accomplishes his mission by transmuting the zeal of the Lord's house to a scientific understanding of the law of its divine being, and of how the "living stones" are formed and built into its membership. Scientific thought relating to the Temple, the Immortal Manhood, is going forth in its own and all corresponding languages, so that as at Pentecost, every man may hear it in his own tongue. Its message is to "cleanse the sanctuary," that the pure in heart may see God. Aspirants for the divine image and likeness are called to become "eunuchs for the kingdom of heaven's sake." The Almighty has promised such eunuchs a name better than the name of sons and daughters, even an "everlasting name which shall not be cut off." This name is the new name of the Lord God of Israel the Savior, with whom, as Saviors standing on Mount Zion, they may become identified.

These Saviors of Immortal Manhood, shall reveal

Deity in the flesh to all coming races of men who, touched in varying degrees by the potency of celibate thought, shall seek to know the law of the Lord that they may apply it to life, each in his own order, for the elevation of his caste. Many evidences are accruing to show the increasing repugnance on the part of many of the rising generation, to the subordination of woman to the carnality of man, and of the aspirations of both sexes to relationships on a higher plane than those established by consorting under the license given by the ceremonials of churches reiterating the language of the curse. We quote from a leading daily, as a sample of some of the accruing evidences, the following:

Twelve young men and twelve young women of Bay Ridge have entered into a celibate pact. A club was formed a day or two ago at the Borough Park Club-house. They agree not to marry nor to be given in marriage, and all love is barred. The leading spirit of the new movement is James O'Connel, a school teacher. It is the leading principle of the celibates that married life is a check to independence and ambition, and that it is deadly to strong and enduring friendships. All members of the club are members of old Bay Ridge families.

The restoration of woman to her divine uses as the femininity of the Gods, is heralded by him who serves her as the Messenger of her final covenant with the Almighty, whom she will crown her King of kings and Lord of lords, when she sits as Queen of the Kingdom of Heaven in earth, of which she will be the New Jerusalem, "the Lord our Righteousness."

SIMPLE LESSONS IN KORESHANITY.—NO. 7.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

THERE IS NOT a corpuscle in your body that did not exist as organo-vital spirit before it was materialized and deposited as such corpuscle. The material emplacement in the body is determined according to the character and quality of the spirit from which it was materialized; and when in its spirit state it consisted of spirit entities. Therefore, the body being built up by the orderly emplacement of materialized entities according to the character and quality, we can readily see the basis founded in fact, for the reading of the character in the face through a comprehension of the principles of physiognomy; in the hand, through chiromancy or palmistry, etc. The science of man known and taught by KORESH, the science restored after being lost to humanity for thousands of years, only awaits receptive minds, to be again given forth to the world. *Gnosthi se auton* (know thyself) was inscribed upon the Temple of Learning at Athens. The ancient Greeks had such fragments of real knowledge that they knew that if man knew himself fully he would know it all. And why? Because the perfect Man is the involution of all.

QUES.—Does not a dead body exist? ANS.—No, not in the higher sense of existence, for its dissolution begins as soon as its spirit counterpart ceases to

actuate it; then its molecular arrangement begins to breakdown, and does so as rapidly as molecular spirits can disengage themselves. Language is at present so imperfect that we have to use materialistic expressions in describing the phenomena of spirit, which are in themselves misleading, but which we cannot now avoid. In trying, therefore, to realize spiritual facts and conditions, recall the facts and conditions pertaining to material things, and then call up conceptions of the opposite conditions and facts as pertaining to spirit. The very effort to do this is a distinct step in advance; and as the effort is persisted in, we will grow in capacity to think rationally and not in a one-sided materialistic way. Modern science is purely and grossly materialistic. It is an attempt to explain the universe as men see it, from the standpoint of the materialist. This has resulted, and must continue to result, in failure. The modern scientist has even failed to understand matter, because its antithet was unrecognized; and matter is only cognized as it differs in quality from itself. The universe is not understandable save through recognition of its two coördinate factors—spirit and matter.

QUES.—Explain time and space. ANS.—The prevailing idea of time and space is wholly fallacious. It is supposed that time never ends, and that space has no limits. The truth is, briefly, that neither has any existence apart from matter, or things. They are concomitants of material things, and do not exist independently. All time is circular, and ends where it began. It marks the beginning and progress and ending of the operation of processes as related to things. It inheres in the involutions and evolutions of life. It has no existence apart from life. Begin with our smallest division of time—the second. Sixty of them bring you around to the starting-point, and you have the unit of a larger cycle, the minute. Sixty minutes bring you around to the beginning again, and you have the unit of the next higher cycle. A circle of twenty-four hours completes the day. Weeks and months roll around, and we have the circle of three hundred and sixty-five days in a year. Eighteen and a fraction of years complete a given cycle of eclipses. A period of two thousand years is that of a dispensation; six thousand years constitute an age, and four ages complete the great year of Mazzaroth or the Zodiacal cycle—about 24,000 of our calendar years.

Another phase of the popular fallacy is that time-markings are arbitrary. This is by no means true. Time inheres in and pertains to the life and movements of and in the physical universe, and has no existence apart from it. So likewise with space. Space is the room for form to function in. The inherent laws of form could not operate without space or room in which to move. Motion is life, and without space there could be no motion, no life. Space is correlated with matter, with things; it is a quality which pertains to matter. It is a concomitant of the universe, and does not exist apart from it. Therefore, apart from and outside of the physical universe, there is *no thing*; there is neither time nor space.

QUES.—What is eternity? ANS.—Eternity is a consecution or succession of times. The term, in its broadest and highest sense, is applicable to two things only. The physical universe is eternal. It never had a beginning in time, and it can never have an ending. It has always existed in its entirety, and it always will exist—that is, in its general or four grand divisions, the mineral, vegetable, animal, and human kingdoms; all manifesting through their coördinating factors of spirit and matter. In its particulars, there is a constant succession of changes in form.

The physical universe is perfect. It involves that equilibrium, equipoise, or balance of income and expenditure, which embraces all the elements of perpetuity, producing perpetual motion. Eternity is symbolized by the circle and the sphere, which are symbols of perfection. The universe must always have existed in its entirety or not at all, for its perpetuity depends upon its perfection, and upon perfection depends all its parts.

The other thing to which the word eternal is applicable, is the biologic counterpart of the physical universe; the life of the involved product of universal activities—its other half, or its higher self; the pole of impression, of which the physical universe is the pole of expression. Biologically expressed, it is that phase of life or conscious mentality, which has no break in its continuity; hence, it is eternal. This is Deity, Eloah, or God the spirit; inresident always in humanity, and incarnated periodically in *propria persona*. God dwells at times as a Man among men; and at times (and these are definite times), the Gods dwell as a distinct race of men. It will be seen that the two eternals to which we refer are the two opposite poles of the same thing; and in this aspect they are one.

QUES.—It may be asked, Have we not wandered far from the main question, as to how the universe is governed. ANS.—We answer, only so far as these explanations were necessary to an understanding of the main question.

QUES.—How, then, does God govern? ANS.—The main contention of the atheist, the infidel, and the materialist is that “God never does anything.” It may perhaps be said that the world today is really divided into these three systems of thought—atheism, infidelity, and materialism. Religions of many kinds are professed, and are mostly exploited for profit. From the basis of modern religions one cannot understand the mysteries of existence; neither can the student comprehend God’s government, except from a standpoint embracing human history for a period of one great year or cycle of Mazzaroth; for in that time or cycle, God’s human life is reproduced, and he reappears as Man. This Man becomes the progenitor of a race of men like himself—the Gods. Koreshanity exists as a tangible fact today, as the herald of the stupendous truth that the advent of his new and higher race of men is at hand; and in its curriculum is embraced the law of their coming—the principles of the process of bringing them into objective, material existence. The volume, IMMORTAL MANHOOD, by KORESH, reveals and sets forth in *extenso*, the law of the attainment of immortality. The immortal Ones will constitute the new race of men, who existed before, having passed from the stage of human objective existence eighteen thousand years ago; the memory of which has persisted in the race in the mythologies of all ancient peoples.



In The Editorial Perspective.

THE EDITOR.



FOURTEEN YEARS AGO Dr. Dowie had only an inconsiderable following. He was at that time completing a tour of the States previous to the establishment of his church in Chicago. The writer both heard him and made his acquaintance in Pittsburg, where he was addressing small congregations in such churches as favored him and in such halls as he could hire. It was our custom then to confront him with numerous puzzling questions, some of which he skillfully evaded, none of which he answered to our satisfaction. He may perhaps remember a few of them asked in the old Liberty street M. E. Church, Pittsburg, and in the Carnegie Library lecture-room, Allegheny. Since then he has developed from a mere evangelist along orthodox lines, to the founder of an organization which he has named the Christian Catholic Church. In it he poses as Elijah the Restorer; and the number of believers in his presumptions to divine authority is perhaps 100,000. Recently, we had occasion to meet Dr. Dowie under circumstances quite different from those under which we made his acquaintance in the early Nineties. With ease and assurance we entered his luxurious office. In answer to our opening inquiry he said he was truly Elijah the Prophet reincarnated; but he denied that the doctrine of reincarnation or re-embodiment, as applicable to people generally, is true. He may have the plan patented, so as to bar others from the privileges of progress through the dispensations! We quoted a few declarations of the Hebrew prophets; whereupon he observed, "Oh, you are one of those Koreshans we hear about?" Were the Scriptures quoted, then, so clearly indicative of the Koreshan position? It would seem so—else he might never have been astute enough to relate the two. "Koreshanity can never amount to anything. It cannot be true because it has no influence and no membership to speak of. Look at the Christian Catholic Church!" "But the other Catholic church is immensely larger than yours. From the basis of numbers, we might conclude that its doctrines are more true than those you preach. Where you number thousands the Roman church numbers millions!" "But think of my influence, my power." "I might still think more of the great field of influence of the Pope of Rome; but even he, while presuming to know so much about Deity, is not able to tell me anything about the mysteries of God's creation. He is 'infallible' only when speaking *ex cathedra*—on matters connected with the church, which vests him with his power. Perhaps you, Dr. Dowie, being more recently sent from a religious sphere of the ecclesiastical heavens, may know enough about the Almighty to know something of his creation, even of the form and extent of his cosmos?" "Oh, astronomers have pretty well settled that question." "Have they, indeed! Atheists that they are, they may rival the many modern prophets at founding conclusions on assumptions. Is it likely that the Almighty would commission agnostics to reveal the fundamentals of his own knowledge, and then leave them to quarrel so much about their conflicting conclusions, and differ so widely from the

Scriptures?" "Oh, modern science and the Bible agree pretty well." "Well, it seems that the Almighty made Adam a perfect man, while Darwin made him a *monkey*. The basis of agreement between the conclusions seems to be very shadowy." "But my line is religion, not science." "So it is with the Pope of Rome—and he can even trace an unbroken line from his chair back to the church at Jerusalem. You endeavor to pick up a thread of the past and bring it down to the present without a succession of embodiments. You will find a tangled skein. The old garment is worn, and you are merely endeavoring to repair the rent; patching is the extent of your restoration. Do you know whither Elijah went when he dissappeared from Elisha, and by what process he went away?" "I do not; the Scriptures do not reveal the secret." "Can you not solve the problem?" "No; its solution is not given to me." "Then, neither is the work of restoration; for Elijah the Restorer must be able to 'turn the heart of the Fathers unto the children, and the heart of the children unto the Fathers,' through a conjunction effected by means of divine baptism, which must be the result of the translation of Elijah in the chariot of fire. The Elijah of this age will know definitely how he disappeared from the world nearly 3,000 years ago, and through that knowledge be able to define the law and repeat the process!"

Later, on the same day, we attended services held by Dr. Dowie, at the Shiloh tabernacle. It had been widely announced that the service would be conducted in Hebrew. There was to be a demonstration of "divine power." The white-robed choir would sing in Hebrew—but the people, would they understand what was said and sung? Thousands were present. The unique Hebrew orchestra, arranged in the form of a circle about the modern Gentile in the robes of the Jewish priesthood, rendered wierd music on tabrets, harps, cymbals, trumpets, pipes, drums, psalteries, lutes, sackbuts, viols, and timbrels. During one of these wild attempts at reproduction of the music of some Hebrew minstrels, we ventured upon the platform in compliance with an invitation to any one who wished to dispute or confirm the genuineness of the Hebrew in lesson and sermon. The demonstration was to be of the claim that the "gift of tongues" was restored to the church. "To-day, I speak in Hebrew," he said to us; "and the service is in the same language. At a subsequent service I shall speak in Arabic; and at others, in the Coptic, Egyptian, Persian, Sanskrit, Greek, and Latin, and even in some modern tongues which I never studied. All this shows the working of miracle in the performance of my work, and thus the Lord sets his seal upon it. The Almighty speaks through me as he did through the Apostles on the day of Pentecost, when men from every nation under heaven heard the gospel in their own tongues. What have you to say to that?" "Several things I may doubtless have to say; the first may be that after you, I should like to read your Scripture lesson in Hebrew." "What—can you read Hebrew

also?" "That remains to be seen." We heard read the first chapter of Genesis in what passed for Hebrew, perhaps—a broken tongue, with many ear-marks of the modern arbitrary methods of pronunciation, from which the rhythm of the ancient tongue was absent. It was a poor attempt, adorned only by the brilliant robes which waved with the gestures. When we took the scroll, we seemed to hear the voice of David the King and to feel the spirit of Moses the Author; and the Hebrew was that spoken and heard by the ancient Hebrews. When our reading was finished, we asked for the Arabic version, from which the account of the creation was read; then to the surprise of the pompous prophet, we called for Bibles in the other tongues which he claimed the ability to read—and we read from them understandingly without hesitation. It was a new experience. The articulations seemed perfectly familiar, and we read with ease in tongues we had never before heard, and our thoughts followed not the English, but the words of the other languages. In many of them the declarations concerning the Gods as comprising the one Deity, stood out boldly. Then we asked, "Have you not other Bibles, Doctor?" "No, those are all that are given me to read." "Can you read the Chinese?" "No." Some one in the audience had a Chinese Bible, from which we read the living words of Moses. Then we took the English version and read the prophecies of Isaiah concerning the Messianic office of CYRUS. The people leaped to their feet and shouted applause at the reading, and hissed Dr. Dowie for his claims. We turned to look upon him; his royal robes had lost their luster, and we saw upon his face the countenance of an angry goat at bay. And then from the scenes of our dream we awoke!

Revolution in the sphere of womankind is one of the very marked tendencies of the times. Christianity has long boasted of the position in which woman has been emplaced in the world through the influence of Christian civilization. As compared with the degraded conditions of woman among some retrogressive peoples of the world, there is a difference; but womankind has become dissatisfied with the conditions in which she finds herself in Christian nations. Numerous factors are conspiring against woman's servility to man. The ambitions of many progressive women are leading them to endeavor to rise above the planes of enforced maternity. They ask for greater opportunities to follow where ambition leads. Woman is awakening to the fact that she is in bondage; there are forces active that lead to such a conception. Social and industrial conditions make woman less dependent upon man. She has discovered that she is able to achieve things as easily as her brother or husband. She sees that her life is not blighted if she does not embrace early opportunities to make a "good catch." Her very ambitions are creating conditions which make matrimony less desirable, and withal less possible. It is said that modern society is making woman too expensive for the ordinary young man—and now leaders of the church are crying out against "too much style," because it places the young woman beyond the reach of her admirers. Woman is seeking a higher place in the world of activity. She is unconsciously following an impulse which makes for

restraint of the propagative instinct. That the force is active is unquestionable; it is so marked that President Roosevelt talks of "race suicide." The elements of restraint will become more and more apparent and powerful, until progressive classes are prepared to understand the laws of conservation of life and their application in the processes of the elevation of woman.

Competition is the democracy of industry and commerce. The ultimate results of competition can be naught else than the augmentation of the power of the successful competitors. In other words, the trusts and labor-unions constitute forms of conspiracy which are the direct result of the application of democratic principles. There is no remedy in the realm of democracy for the fruit of generations of competitive methods. The democratic party has urged the adoption of measures looking to the restraint of the trusts. The trusts are wider than the states. The states are powerless, for the reason that state laws are not uniform. The regulation of the trusts, and of railroad companies, and of other combinations which threaten more and more of the numerous rights of the people, devolves upon the Federal Government. It means the exercise of the power of the Federal Government in the domain of economics. The result must be just what democracy has long opposed—a system of imperialism. Notwithstanding the boasted democracy of the West, the tendency is toward imperialism—and unavoidable circumstances will bring the shadow into existence, ere the divine Imperialism is established in the Western hemisphere.

The increase of crime in America is one of the great questions agitating officials of both church and state. There is far more crime in the West than even in some *uncivilized* portions of the world. There is savagery at home that should put to shame some of the advocates of the great benefits of Christian civilization. Dr. Doyle, of England, has recently made some striking comparisons and contrasts between the criminal records of America and Great Britain. The single states of Georgia and South Carolina had each more murders the past year than the whole British empire. The criminal elements in these states are not those of emigrants, but of family stocks reaching back to Revolutionary times. In three years the United States lost 31,000 men from homicide alone. In the same three years, the British army in South Africa lost 22,000 men from all causes. During the past year London, with its 6,000,000 inhabitants, had twenty-four murders; Chicago, with 2,000,000 inhabitants, had one hundred and twenty-eight murders. The remedy suggested by the learned Doctor is more vigorous enforcement of existing laws. But there are conditions back of the present laxity; they are the inevitable conditions which attend the breaking-up of the old dispensation, the old order of the world.

Thousands of enthusiasts in the world claim to be saved already. Of course, the Almighty will pass them by as not needing his attention when he seeks for those who seek his assistance.

The Open Court of Inquiry.

THE EDITOR.

Baneful Effects of Materialism.

"After the absorption of Elijah by Elisha, did Elisha weigh more? If not, where did the materials which had weight, go to for a resting-place? And if not, how could the Disciples eat of the flesh of Jesus and drink his blood? There can be no question that Jesus possessed weight; and if the Disciples ate him, they must have weighed more? Was it not necessary that the spirit which the Disciples absorbed, should materialize before they could receive its benefits?"

It is the influence of modern materialism on the general mind of humanity that seems to render it difficult for many to grasp the principles of the relation of spirit and matter. The Jews who heard the discourse of Jesus regarding the Bread from heaven, which was his own flesh, wondered what he could possibly mean. They could not understand the law of transmutation, the principles of the interconvertibility of matter and spirit; and it is no wonder that they asked, "How can this man give us of his flesh to eat?" They said it was a hard saying—that is, an enigma. They had but one conception of eating, perhaps—that of masticating and swallowing substances in material form. Thus the profound words of the Lord Messiah were repulsive to them through naught else than their gross materialism.

Even after learning that the law of transmutation obtains throughout the universe, one may yet form erroneous conclusions concerning the action of spirit. The power of the substance of spirit is *not* after its own materialization, but in its operation in and through a material and coördinate base. One may will to throw a ball. The energies of desire to throw the ball become an impulse, the energies being transmuted in their descent to muscular energy which, through the arm and hand, are in turn transmuted to physical energy, which is imparted to the ball. The imparted energy enters into conjunction with the material ball, but the energies do not materialize in the ball. They would cease to act if they did. The energies are potent to move the ball, until they are expended through the factors of resistance.

The energies of the sun are transmitted through the atmospheres. The solar rays are active because they are radiations of potent spirit. Kinetic energy is moving, active energy. The solar energies cease to act as such in planes of materialization, the termini of their transmission. The spirit imparted by Jesus to his Disciples has coursed down through the centuries of the dispensation, impulsing the millions, operating in and through the material pediment of humanity, adding no physical weight to those who received it. The power of that spirit was made dependent upon the intensity of the fire which consumed the Lord Christ. The Holy Spirit in all its degrees, has operated in and through the human race. The descending degrees have, through the processes of regeneration, become vitiated, but will be renewed through the great awakening of the resurrection. The awakening and materialization of the substances will take place in the work of manifestation of the Sons of God—when the Word is *again* made flesh.

The Disciples appropriated the substance of the flesh and blood of the Messiah through absorption; and substance was transmuted, and thereby prepared for absorption. The Bread and Wine of life was merely changed in form—the substance was the same. The appropriation was spiritual, and the various processes of transformation of the substance appropriated has been through the mentality of the church, as distinct from the processes of physical alimentation. At the beginning of the age the many appropriated the One; but the One was reduced to spirit, so that the question of distribution of physical weight is out of the question. Only matter has weight. The time comes when the One appropriates the many—the thousands. It would be obviously quite irrational to conclude that the Almighty, after such appropriation, would weigh thousands of times more than he did previous to the Great Supper.

But the imparted divine Spirit *has* added *weight* to men—not that of physical avoirdupois, but *weight to idea*,

and strength to character. A man's conclusions may have some weight with his fellows if he has influence. Through mental factors, the wise man may weigh the arguments of other men; and likewise the judge may weigh evidence before reaching a decision. Similarly, the Almighty "comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance." Thus, the question of the relation of spirit and matter may be profitably *pondered* in the scales of rational conception, and thus escape the baneful effects of modern materialism.

The Principle of the Spiral.

"Can you explain with an explanation understandable to the ordinary mathematician, what is meant by a 'ratio of progression from the center outward'?"

Perhaps we have sufficiently answered the question for the mathematician, when we have written the one word *spiral*. If he is a *good* one, he may make deductions that will lead him to perceive a truth in relation to the elements and factors of all progress—a truth that is wholly ignored in all modern scientific perversions. The meaning of a "ratio of progression from the center outward" should be obvious to the mathematician, from the fact that if a right line be revolved in same plane about one of its points, a second point of the line continually approaching or receding from the fixed point, will generate a curve called the spiral.

If the revolution of the right line be uniform, and the movement of the second point either toward or away from the center be also uniform, the spires of the spiral will be parallel; but if there is an acceleration of either the revolution of the right line or the movement of the second point in relation of the fixed one, the ratio of progress or relation of the *spires* will change; and hence there will obtain a different ratio or proportion existing between the revolution of the right line and the movement of the generatrix.

The principles of evolution and in-

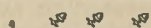
volution are operative on the basis of the spiral. These principles are continually operative in the cosmos, because they are essential to the perpetuity of all life. The words *sphere*, *spiral*, and *sperm* are related, being derived from a common root. The center of a vital sphere of activity is the germ or sperm. The only way in which a sphere of activity may be expressed from an involved center is through the spiral. It is noticeable that the spiral finds little place in modern science. In astronomy it is practically unconsidered; there, the principle of the *ellipse* is strained to the point of breaking; it is overworked and overdone. There is no place in modern astronomy for the spiral, for the reason that its votaries have discovered no principle of *vital relation* between an orb and its center of revolution.

The principle of the spiral lies at the very basis of all activities of life. The law of the spiral is universal, and any system of thought that ignores it cannot be perfect nor wholly true. As a plant grows, its avenues of circulation extend to greater lengths until the limit is reached; and even while the evolution is proceeding, an involution obtains, in which the contraction of the orbits of the corpuscles ultimates in the point or seed, and the spiral of the life of the plant again reaches its focus through the locus of progress.

The fixed point of the spiral is called the *pole* or *eye*. The point which describes the curve of the spiral is called the *generatrix*. The pole or eye and the generatrix, in the sphere of the higher life, are absolutely essential to the processes of regeneration. The Messianic Eye constitutes the pole of divine activity. The spiral rounds are begun through the first impulse in the direction of the circumference—and the impulse is made through the elements of receptivity, which constitute the factor of generation, the generatrix of the elements of the continually out-going cross of the vertical and the horizontal. The result is a sphere of activity, the unfoldment of the sperm or germ through the spiral to the limit of the outward progress.

The factors which produce time operate in spiral lines. The spiral

proceeds from the pole to its widened equator, and contracts to an opposite pole, completing a sphere—which in life constitutes the cell or womb of development, and also the *time* of incubation of a kind of life. Events proceed according to law in the rolling of the periods of time. Forces *conspire* in the occurrence of events. Man may *aspire* to higher things; his ascent is through the rounds of embodiments—that is, upwards in the scale of progress, in the rounds of a determined orbit. The ratio of his progress depends upon the intensity of his desire, through which the forces of his attraction may be accelerated or retarded. Every man is in either a progressive or retrogressive spiral; if going down, he will rebound when he reaches the limit of his descent; if going up, he ultimates in the goal of destiny, the Pole or Eye which constitutes his higher origin.



THE SECRET OF JAPAN.

"Bushido," the Ancient Japanese Cult, a Powerful System of Ethics.

"Bushido," the soul of the Japanese nation, is a product of very ancient times, so ancient, indeed, that no one can trace its original beginnings. Bushido, which may be very inadequately translated as "knightly chivalry," is the unwritten code of moral and ethical principles which fashions the conduct of all its adherents, and makes up the scheme of life of the "bushi" or "samurai." It offers the ideal of poverty instead of wealth, humility instead of ostentation, reserve instead of *reclame*, self-sacrifice instead of selfishness, the care of the interest of the State rather than that of the individual.

Bushido inspires ardent courage and the refusal to turn the back upon the enemy; it looks death calmly in the face and prefers it to ignominy of any kind. It preaches submission to authority, and the sacrifice of all private interests, whether of self or of family, to the common weal. It requires its disciples to submit to a strict physical and mental discipline, develops a martial spirit, and, by lauding the virtues of courage, constancy, fortitude, faithfulness, daring, and self-restraint, offers an exalted code of moral principles, not only for the warrior, but for men and women in times of peace.

Bushido is not a religion, but a philosophy. The patriotism of indigenous Shintoism, the stoical philosophy of the Zen sect of Buddhism, the asceticism of

Brahmanism, and the self-abnegation of Christianity, have all gradually become embodied in this unwritten code of ethics. There is no dogma, no infallibility, no priesthood, no ritual; Bushido takes the very best and the very highest of all ancient and modern philosophy, and endeavours to embody it in an ordered scheme of life. It centers on loyalty, not to any individual, but, for its own sake, to all superiors. In this philosophy cowardice is the greatest of all crimes. All individual advantage, save posthumous honor, is sunk in the general fund of the common good.

Bushido requires its disciples to live with Spartan simplicity, and to avoid every kind of ostentation. Content, it thinks, is natural wealth; and luxury, artificial poverty. A bushi is the faithful knight of chivalry. He is reserved, austere, polite, but distant, thinking that the display of natural dignity best honors himself and those with whom he is brought in contact. Loyalty, courage, honesty, simplicity, temperance, chastity, and charity are one and all cultivated by whomsoever would become a bushi.

The principles of Bushido have always had an intellectual and literary basis; the claims of learning have been held in

(Continued in middle column, next page.)

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List of ————*

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

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BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel.* By KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan*, by Prof. U. G. Morrow.

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as great reverence as feats of arms. Thus, if Bushido is intellectually aristocratic, it is politically and socially rather the reverse. Any one can become a bushi by conduct in peace and by valor in war; merit alone recruits and maintains its ranks. It is open to the highest and the lowest in the land to excel, since neither birth nor wealth is required, only personal worth and conduct.

The bushi is formed almost from the cradle by his mother as well as by his father. In the schools Bushido is regularly taught. When a number of Japanese of any standing or rank are gathered together, it is nine chances in ten that the doctrine of Bushido is the subject of conversation, since the precepts and practices of this philosophy exercise a passionate attraction upon those who study and endeavor to live in them.

Bushido provides a moral basis for education of a sufficiently broad character to adopt and incorporate all the greatest teachings of Christianity, while avoiding the internecine strife of sects. The ideal of Bushido is high. As a system of national ethics it is admirable, since it promotes discipline and union, sinks the individual in the State, and affords no room for dissent. It has no forms nor ritual, and is broad-based on vital forces and eternal truth.—*The London Times*, Oct. 7, 1904.

THE WEEKLY NEWS-DIGEST.

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Important Foreign News.

The Czar's ukase recently issued, grants many demands of the Zemstvos and promises needed reforms. The pressure of the new Minister of the Interior has had its effect, as it is believed that the victory is really his. The voice of the people from all over Russia made demands which had to be met. There is to be enforcement of existing laws; the promulgation of a workingman's insurance; liberty of the press; impartial trial to all persons accused of whatever crime, and relief to the Zemstvos. The Czar makes no change, however, in his autocratic policy, and no constitution is adopted, nor is any promised.

The news from the seat of war in the Orient is very meager at present writing. Undoubtedly Port Arthur has not yet fallen, and little is being done by opposing armies about Mukden. Russia is endeavoring to collect indemnity from China for certain alleged losses sustained by Russia through Chinese favoritism toward Japan.

Riots and general disorder are reported in Poland; serious disturbances at Razon, and also at Bakout, where 6,000 conscripts pillaged houses and fruit-stalls.

Happenings in America.

The President has decided not to urge bill on the freight rate situation. Cabinet advisers see defeat in the measure at present.

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There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

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Minnesota, by a vote of 121,000 majority, abolishes the grand jury system as being unfair, expensive, and antiquated.

Attorney-General Moody files petition in St. Paul, alleging illegal combinations of twenty-five concerns, and asks injunction to restrain the trusts.

Ex-President Sam, of Hayti, is condemned to prison for life, having been found guilty of fraud in the issuance of bonds during his term.

Severe storm raged over middle West last week. Destructive gales accompanied by low temperature are reported.

The fifty-fourth annual meeting of the American Association for the Advancement of Science held at the University of Pennsylvania, Philadelphia.

The census bureau reports the cotton crop ginned in the South season of 1904, at 11,886,614 bales; the commercial bales for same period of 1903 was nearly 9,000,000.

Cotton slumps \$6.00 per bale; break in stock market said to be due to census report of excessive crop.

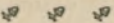


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"I enclose \$1.00 for renewal of my subscription to THE FLAMING SWORD, the best publication in the world. I would not exchange it for all the others and do without it. Still for all that, I know you think me a poor Koreshan—and I not only think so, but know it. I reached my three score and ten the thirteenth of last January; so you see, brother, I am not only a 'goat,' but a No. 13 as well. Whether that is any excuse or not I do not know. I am neither feeble nor an invalid; but I do know one thing: If I could live long enough to see the triumph of KORESH I would be content; but that is too much for me to hope for, though my mother and grandmother and grandfather lived up to the nineties. I am glad you are all so happy and contented, and the great and glorious city laid out."—SARAH PHELPS, Illinois.



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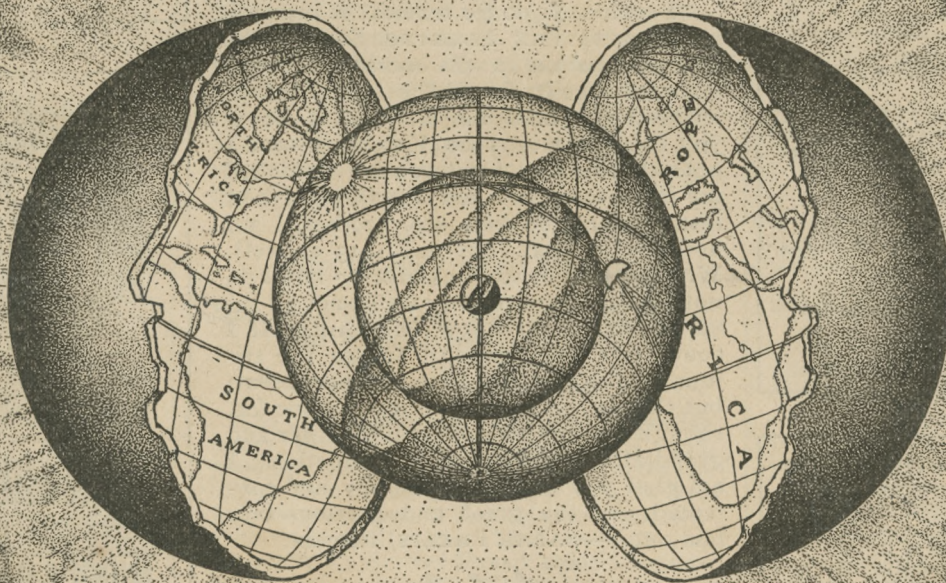
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Twentieth Century Weekly Magazine of Universology

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ESTERO, FLA., JANUARY 10, 1905.

NUMBER 31.



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